The Brethren's Evangelist.

M. R. HOLSINGER & CO., "LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION." $2.00 per Annum in Advance.

VOL. VI. ASHLAND, O., WEDNESDAY, APRIL 16, 1884. NO. 16.

WHO IS THY FRIEND:

Who is thy friend? The man that shares thy pleasures
In banquet's hall or beauty's witching bowers?
He that will dance with thee to folly's measures,
And make no reckoning of the squandered hours—
To whom the revel and the game is all?
These are the friends that help men to their fall.

Who is thy friend? The man that shares thy pride,
Thine hour of glory, or thy day of gain;
Who stands in every triumph by thy side,
And never finds that triumph false or vain,
But shapes his doctrine as thy humor goes?
These are the friends misfortune turns to foes.

Who is thy friend? The man that for his winning
To power or place hath need of thine or thee;
Who will not fear thy risk, or blame thy sinning,
So it but speed his fortune's growing tree;
Whose praise is large, whose promise larger yet?
These are the friends that fail us and forget.

Who is thy friend? The man of truth and trust,
In gladness near, in sorrow nearer still;
To thy faults generous, to thy merits just,
Thy help to every good from every ill,
Whose love for the world's hate might make amends?
Alas for it! This life has few such friends.

Who is thy friend? The best, the least regarded,
In faith unfailing, and in love unchanged
Through all the changeful years, though ill rewarded—
Give him thy heart so long and far estranged;
And from the broken reeds of earth ascend,
To seek in heaven thine everlasting Friend.

The Weight of God's Word.

The following article is headed by a drawing of a pair of scales, on one end of which is represented a large number of books of different sizes, pamphlets and other documents, labled: "Creeds, Disciplines, Minutes" &c., and on the other end is the Bible alone. The Bible end is down solid, while the other is high in the air. We regret that we cannot publish the drawing, but it would require a special cut to be made, and would involve some expense. Perhaps the vivid imaginations of our readers can picture it to their minds clearly enough to take in the lesson.—EDITOR.

We see a pair of scales of unequal balance. One side of which is loaded with books, packages and minutes of general councils. There are also the writings of the fathers, from those ascribed to Barnabas; there are creeds without number, both of ancient and modern date. Next follow the various items of the day, that set themselves up against the word of God. These are all on one scale and the Bible on the other. When, alas, creed, councils, fathers and items are but a trifle lighter than vanity, they fly up and kick the beam. The Bible outweighs them all.

This illustration is designed to show the authority of the Bible over the doctrines and commandments of men. When the lion roars, the beasts of the forest keep silence. During the space of fifteen hundred years God called to children of men. He has declared his will and sanctified the Lord by the repeating of his almighty power. He employed holy men as the authorized recorders of his laws. "The words of the Lord are tried, pure and everlasting." Those of man are short weight, corrupt and are passing away. By the law of God not by the opinions of men we shall be judged at the last day. Terribly has the curse fallen upon those who have established human opinions in opposition to the word of God. Witness the Jews, since the overthrow of their city; witness the poverty, ignorance and misery of those parts of the world where human creeds prevail, and where the Bible is rejected; witness in the case of every man who substitutes his will for God's. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

"Increase our faith, confirm our hope,
And perfect us in love."

"Ye cannot serve God and mamon."—Matt. 6:24. "A double minded man is unstable in all his ways."—James 1:8. Double-mindedness. Here is seen a man staggering under two heavy burdens; a globe which represents the world, and a cross which represents the Christian religion. His knees totter and tremble beneath the load. The cross is the badge of his profession, which he holds or rather drags along with his left hand; this shows that religion is only a secondary concern with him. He has succeeded so well that the globe has got uppermost, it has turned his feet from the narrow way. This engraving needs but little illustration. It shows the folly and end of a double-minded man.

"See the professor laboring, but in vain,
The world and cross together to sustain,
Too late he learns with deep regret and pain,
He loses both who more than one would gain."

S. C.

Come Inside.

Recently, in illustrating the theme, "A man in Christ," Mr. Spurgeon told a story that is worth repeating. He said: "Some Christians remind me of little boys who go to bathe; all frightened and shivering, they enter the water just a little—up to their ankles they wade, and shiver again. But the man who is really in Christ, is like the practiced swimmer, who plunges into the stream head first, and finds water to swim in. He never shivers. It braces him; he rejoices in it. And see how at home he is in the river of grace. It has become his element. Now for him to "live is Christ." He has devoted himself, his substance, and all that he has, to the glory of God. This is the man who understands the happiness of religion, in a manner far beyond the conception of the half-and-half professor, who has religion enough to make him miserable. I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you could come down to my garden, and taste my apples." He asked him about a dozen times, but the friend never came, and at last the fruit grower said, "I suppose you think my apples are good for nothing, so you won't come and try them."

"Well, to tell the truth," said the friend, "I have tasted them. As I went along the road, I picked up one that fell over the wall, and I never tasted anything so sour in all my life; and I do not particularly want any more of your fruit."

"Oh," said the owner of the garden, "I thought it must be so. Why, don't you know those apples around the outside are for the special benefit of the boys? I went fifty miles to select the sourest sorts, to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey."

Now you will find that on the outskirts of religion there are a number of "Thou shalt nots" and "Thou shalts," and convictions, and alarm; but these are only the bitter fruits, with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ and live for him, your peace shall be like the waves of the sea; and you shall find that the fruits of "this apple-tree among the trees of the wood," are the most delicious fruit that can be enjoyed this side of our eternal home.

The True Woman.

There is, indeed, no brighter picture in life or in imagination, than that of a pure, heroic, woman, battling with her duties, no matter what they are, and toiling on to the boundary of this existence, to make the best of her position and her gifts. There is, too, a vast amount of undeveloped resources in woman. Her brightest side is turned to the sunshine, when perils and griefs confront her, and force her to trust wholly in herself. She is strong in her weakness. Endurance, indeed, is one of the blessed traits that diguify and ennoble woman, and this she posesses to an eminent degree. She may, and often does, help the erring and sinning of her race, but she lives on a plane above them, superior to them in all that renders the life and character of a woman pure and bright.

It is not material in what circle of life a true woman walks. It is all the same. She is a shining light in all circles. In the home circles her virtues shine most brilliantly, and there her ministries are most completely blessed. If she drifts into a mission of charity, her presence illuminates the dark places and abodes of poverty and want.

And a woman need not fear to espouse any noble reform, if she is in earnest and sincere. Her noblest triumphs, however, are not achieved in the field of reform, or in public charities, or in efforts to elevate the degraded. In the household her best work is done. There she is queen. And her ifluence there is greater and wider, and better than anywhere else. There she is pre-eminent. There her light shines with a steady brightness and there true woman shapes the lives and characters of the young, for glory, greatness and virtue.—*St. Louis Magazine.*

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Evil Effects of Novel Reading.

The damning effect of the current light literature has never been more thoroughly illustrated than at Winona during the past month. Euclid Curtis, a young lawyer of gentlemanly bearing, excellent mental attainments, good business habits and every prospect of success in a life of usefulness, became infatued with novel reading. Next he surrendered an honorable profession, and in order to satisfy his longings for a more active and eventful career, he accepted the agency of the "Life and Adventures of Jesse James." He went all over the neighboring country extolling as a hero the villian whose wild adventures had facinated his diseased intellect. Finaly he secured the company of other young men whose heads and hearts, equally perverted, were filled with his schemes and base inclinations. A few weeks ago they visited the residence of a pains-taking farmer named Pace, and, with a ridiculous display of bravado, rode up and down the neighborhood, boasting of their success after robbing him of a store of money he had laid carefully by. Pace, not satisfied to thus be deprived of the earnings of a lifetime, commenced proceedings against Curtis with a view to his punishment. The latter, with his gang, called at the farm, and finding Pace in his cotton field, deliberately shot him dead, sending over twenty balls into the unoffending farmer's body, and that in the presence of his son, a lad only eight years old. To add to the bravado of the cowardly murder, Curtis wrote to the sheriff, stating that it was his work, and as soon as he had done some more work of the same sort he should surrender to the authorities.

The moral of this is obvious, and the type of literature spoken of is ruining thousands of other young men. Such a sowing as the "penny dreadful" press is now making in our land presages a dreadful harvest in the future. The legitimate results—robbery and murder—can not be avetred unless some means are discovered to stop the circulation of these vile and dangerous emanations from the press, and to do it legally yet effectively is a subject worthy of the energy of the pulpit and the entire strength and means of all the missionary boards of the world.—*N. Y. World.*

Hints on Speaking.

1. Resist the temptation of circulating ill reports; spread them not at all.
2. If you can not speak well of another, at least do not speak ill of him.
3. Never speak ill of another behind his back. Why should you consider his character of less value than your own?
4. Speak of others as you would were they present; speak as a friend of him who is absent, and can not speak for himself.
5. Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.
6. Whenever it may be needful to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness and humility, and with the recollection of how much has been forgiven thee.
7. Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on his word; pray always. Then you will know when to close and when to open the lips; when to listen and how to behave if wrongfully accused.

AND HE DIED.

A certain man, of a most abandoned character, happened one day to stroll into a church, where he heard the fifth chapter of Genesis read; importing that such and such persons lived so long, and yet the conclusion was, "they died." Enos lived 905 years, "and he died." Seth, 911 years, "and he died." Methuselah, 969 years, "*and he died.*" The frequent repetition of the words "*he died*," notwithstanding the great length of years they have lived struck him so deeply with the thought of death and eternity, that through divine grace he became alarmed, convinced and converted, and led a most exemplary Christain life. Thus we may learn that all Scripture is important. The Holy Spirit can use what man calls a dry list of names to bring home to the heart the truth, that "the wages of sin is death," and so lead to that other great truth, that "the gift of God is eternal life" through Jesus Christ our Lord.

College Notes.

As predicted in the last notes, the enrollment for this term is not quite so large as for the last, but it it will exceed that of the same term last year by at least one half.

Among the new students are Miss Ida Musselman and Messrs. Cober, Stahl and Benshooff of Pennsylvania. Messrs C. R. and H. M. Sprinkle and Bonebrake of Indiana, and Mr. H. N. Cober of Kansas. In addition to these, there are other new students from the vicinity of Ashland.

Brother Alvin A. Cober preached an excellent sermon in the College Chapel on Sunday morning, April 6. There is no doubt that brother Cober will make an excellent minister. The Church should feel proud of such young men.

The Societies have now shaken off the "Old man of the sea" that encumbered them in the shape of town "roughs," and though their future career may not be so loud, it is certain that it will be more pure and healthful. The new catalogue is now mostly in the hands of the printers who will commence work on it soon.

The prospect now is that all the members of the faculty will remain next year and another good teacher is wanted.

The trustees transacted some important business at their last meeting, and the brethren who read this, should bear in mind that Ashland College is still in need of aid and encouragement. While it has been an individual enterprise it is a benevolent institution, and all donations of time and money are given, once for all. It gives the donor no right to any dividend, it gives him the privilege of voting for trustees to manage the institution, but for any other reward he must wait till the righteous Judge, who perceives the motives of every heart shall decide on the merits of his case, and it is to be hoped that the church and posterity will receive a lasting benefit, and for this reason brethren should be willing to throw in their mite.

I have lately heard an echo of the old cry: "Ashland College is going down." I call it an "old cry" because it *is* old and has become monotonous to the friends of the school. It was first heard at the time of the trouble between Prof. Sharp and the Trustees; again when Prof. Stubbs resigned; and again, louder than ever, when the Trustees came to their senses and shortened the course of study, putting the College in the way to being self-sustaining. Since the school is more prosperous than it has ever been it is difficult to conjecture what foundation can be found for the present cry; but the fact is, that three classes of persons join in originating this report, "certain lewd fellows of the baser sort" who were a curse to the school as long as they had anything to do with it, certain German Baptist friends (?), who made the wise (?) prediction two or three years ago, that "the Progressives could not run the school a year," and, lastly, certain catch-penny lawyers who hope to pocket a few thousands as fees on account of the litigation that would be likely to ensue if the school should be closed. The school is bound to go on. It is the only thing that can be done. Of course it was a mistake to attempt to keep up a school which increased the indebtedness at the rate of five thousand dollars a year as was the case with Ashland College a year ago; but so long as the debt is not increasing the Board should feel encouraged to go on; for little will be realized from the property if it once gets into the Courts.

REPORTER.

IMPORTANT.

In "Thoughts for Mothers" the bright little paper, *Dew-Drops*, calls attention to an important practical truth in this wise:

"The mother who avoids passing any but pleasing comments on others in the presence of her children will succeed best in giving to the world warm-hearted and sympathetic men and women, who shall assist in lightening the burdens of their day and generation."

We might add, as a specific application of this truth, a warning to parents not to criticise their child's teacher in its hearing, still less to speak disparingly or evil of him. Nothing they can do will as speedily and completely parlyze that teacher's influence and usefulness. It may be thoughtlessly done, but it is cruel to the teacher and to the child.